

by which all kinds of error may be put up, and all kinds of truth may be put down. It is simply telling us, language teaches us nothing, that we did not know before. Whatever description we have of any being or thing, can be understood only as we are before acquainted with the nature and qualities of that being or thing. For Mr. P. gives us to understand, that these words have no intelligible meaning of themselves, in point of duration, (and they can certainly have no meaning in any other point,) but have a kind of borrowed meaning, from the words with which they are joined; and that complexions varies, according to the word with which they are joined, like that animal which takes the color of the tree it happens to be on! Grammarians tell us, that "an adjective is a word used to express some quality or property of a noun;" but Mr. P. must invert the rule, and say—"A noun is a word used to express some quality or property of an adjective!" In short, in the hands of Universalism the rules of interpretation and of grammar are inverted; and whereas, it was formerly universally taught, that words were the signs of ideas, it now begins to be taught, that ideas are the signs of words.

I have now gone over the ground of the review, as my time and circumstances would permit. Most of these numbers have been written, while absent from home; and at distant and interrupted intervals. As I did not begin the controversy with Mr. Pickering, so neither do I expect to end it. I have neither time nor inclination to contend for the last word. What I have written has not been for his sake, nor for the sake of his established brethren in the faith of Universalism. For with such there is but little hope. He will probably go on in the error of his doctrine, deceiving and being deceived. But if what has been said, should stop any from being carried away, with the errors of the day; or if it should assist to present Universalism to the public in its true form, I shall be paid for my labor. May the Lord add his blessing, for his Son's sake. Amen.

W. FISKE.

FOR ZION'S HERALD.

MR. BADGER.

The following is a copy of a letter, which I once had occasion to address to a person under awakening; if you think it may be useful to any of your readers, it is at your service for publication in your paper.

N. P.

Dear Friend,—Not having an opportunity to speak to you, as I desired, the evening I last saw you, and feeling a peculiar anxiety for you, under your present circumstances, I have taken the liberty to address a few lines to you. My anxiety for you arises principally from the reflection, that in all probability, your eternal destiny will depend upon your improvement of the present dealings of God with you. That he has granted you the influences of his Holy Spirit, to show you, in some measure, the native deformity of the human heart, I have not the least doubt; but I fear, both from my own experience, as well as from the testimony of the Holy Scriptures, that you will be inclined to neglect and to grieve this spirit, that God will withdraw it from you, and give you up to hardness of heart and a reprobate mind. This truth is corroborated, not only by daily observations, but by many examples recorded in the Holy Scriptures. When the apostle Paul was arraigned before Felix, he reasoned of righteousness, temperance, and a judgment to come; and it is said, in view of this awful subject, Felix trembled; but he says to Paul, "go thy way for this time: when I have a convenient season I will send for thee." Now, I fear that you may be inclined to conduct in a similar manner, by saying to the Holy Spirit, "depart for this time, and when I have done with the pleasures and amusements of youth, I will not only call for thee, but I will diligently attend to all the requirements of the gospel." But, my friend, mark well the result of the conduct of Felix. The apostle, undoubtedly, often preached to him after that; but the probability is, that he never again after trembled, until he was summoned to stand before the judgment seat of Christ; and it is to be feared, that he is now reflecting, with despair and anguish inconceivable, upon that period, when he said to Paul, "depart for this time." Now, have you any reason to expect, that if you pursue a similar course of conduct, the result with you will not be the same as it was with Felix? No, my friend: reason and revelation answer No. But if you should not be disposed thus to procrastinate your salvation; yet I have another source of anxiety, which is this, lest you should imbibing wrong views of the system of salvation. The natural inquiry of the awakened mind is, what shall I do to be saved? The human heart (which is deceitful above all things) will reply, "live a moral life, and pray to God, and all will be well with you." But the scriptures of truth will tell you, not to leave these duties undone; but first of all to believe on the Lord Jesus Christ, with the heart unto righteousness; and simply for this reason, because "there is no other name under heaven, given among men, whereby we can be saved;" for without faith in the Lord Jesus Christ, it is impossible to please God. Therefore, whatever you may attempt to do, to recommend yourself to God, before you exercise this faith, will avail nothing towards the salvation of your soul; for if it were possible for man thus to procure salvation, why did that Being, who created all things by the word of his power, lay aside the glory which he had with the Father before the world was, and take upon him the nature of fallen man, and live a life of the most excruciating sufferings, and at last give it up a sacrifice upon the cross, that he might redeem us, poor lost sinners, from the eternal torments of hell? The reason is, because nothing short of such a sacrifice could satisfy the demands of justice, and open a way for man's restoration to the favor of God. Now God can glorify all his attributes, and yet have mercy upon every penitent sinner that casts himself upon the Lord Jesus Christ for salvation. And all that is necessary to make this salvation yours, is simply to believe that Christ is able and willing to save just such sinners as you and I, and that he is both able and willing to exercise this faith, pardon, peace and joy, shall be yours. All that you need to recommend yourself to his mercy; is to feel and confess that you are a sinner; but be assured, if you bring any other offering to him, instead of commending yourself to him by it, you will erect a barrier that will prevent his merits being applied to your soul; for he came not to call the righteous, but sinners to repentance. But, my friend, you have every encouragement to seek the salvation of your soul; for the blessed Jesus saith, "He that cometh unto me I will in no wise cast out." O that you may come, and experience the blessedness of that person whose sins are forgiven, and whose peace is made with God! For your encouragement, look at the prodigal son; he, like us, became impatient of the paternal government, and desired his portion, that he might be independent of his father. But as soon as he received it, he went into a foreign country, and spent his substance in riotous living, till at length a famine arose upon the land, which reduced him to the necessity of feeding swine, and subsisting upon their food. But in this situation he came to himself, and said, "in my father's house there is bread enough and to spare, and here I am perishing for want. I will arise and go to my father, and say to him, Father, I have sinned against heaven and in thy sight, and am now more worthy to be called thy son; make me as one of thine hired servants." And he arose and came to his father; but when he was yet a great way off, (mark the love of God towards his returning children) his father saw him, and had compassion, and ran and fell on his neck and kissed him, and commanded his servants to bring forth the best robe and put it on him, and to put a ring on his hand and shoes on his feet, and to bring forth the fatted calf, and kill it; and let us eat, said he, and rejoice; for my son was dead, and is alive again; he was lost, and is found.

Now, will you not rejoice the hearts of all, who feel an interest in your welfare? Will you not cause joy in the presence of the angels of God, by returning, like this poor prodigal, to your God and Father; who stands ready to receive you, and to bless you with every thing that can render you happy, in time and in eternity? Surely, I think you will. What more shall I say to you? Would to God that I could induce you to view this subject now, as you will view it a few years hence; a few years will see you a more healthy body, and the relentless hand of death shall remove from your view all the false and delusive charms of earth, and shall open to you the awful realities of eternity. Oh, my friend; these are not imaginary ideas, they are solemn truths, which you and I must soon realize. If you wish to live a happy and useful life, to die a peaceful death, and enjoy a glorious and blessed immortality, you must now become a Christian in deed and in truth. I can do no more, but commend you to the grace of God; and recommend to you an attentive perusal of the Holy Scriptures, and a fervent supplication to God, for the influences of the Holy Spirit to guide you into all truth; for "if any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." That you may obtain this, is the sincere desire of your friend,

N. P.

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."



WEDNESDAY, OCTOBER 25, 1825.

DEFENCE OF CAMP-MEETINGS.

[COMMUNICATED.]

Probably there never was a day in which more ingenuity and sophistry were employed, by a certain class of people, to check the prevalence of real piety, and establish infidelity, under the mask of a pretended regard for the truth, than the present. Some persons affect to be so deeply interested for the morals and good order of society, as even to sacrifice religion and religious institutions, to secure them. But this is to expect an effect without a cause; for certainly there can be no *unadulterated* morality; that does not grow out of "pure religion." The enemies of religion are aware, that they cannot carry on successful opposition against the kingdom of Christ in a licentious garb; hence they will attempt to ape the Christian, and appear in the borrowed habiliments of piety, that they may the more effectually insinuate their infidelity, into the minds of the unsuspecting. It is in this cautious manner, that those proceed, who would prejudice the community against Camp-meetings. They are conscious, that these meetings have acquired too high a reputation; as means of quickening and sanctification to the church, and conviction to the impenitent, to be driven from the world by unblushing ridicule; hence, to sink them into disrepute, they hypocritically pretend a regard for the *moral* character of those who attend them.

Recently, looking over the columns of the "Norwich Courier," of August 24, we observed some severe remarks on a Camp-meeting, held a few weeks since in that vicinity. That he might not be suspected of being an enemy to true religion, or incur the displeasure of the Methodists or their friends, the Editor pays a flattering compliment to their conscientious motives, mode of worship, style of preaching, and character of their clergyman. And how can this be considered any thing more than compliment, when the writer, immediately turns round, and charges this people, to whom he had given so good a character, with holding out a "facility" or encouragement "for an indulgence in the most injurious excesses, and the most low and degrading vices."

As to the "riot and debauchery" which obtain beyond the jurisdiction of the Camp-meeting, the Methodists are no more chargeable with that, than was Gen. La Fayette with the confusion, drunkenness, and robbery, which were occasioned by his visit to the United States. As good cannot properly speaking, come out of evil, but is the result of evil overruled; so evil cannot come out of good, but is the result of good abused. The best institutions in the world have been abused; hence it is not strange that Camp-meetings should be.

"It cannot, and ought not, to be dissembled," continues the writer, "that 'in spite of the vigilance of the most active, these meetings are rendered any thing rather than meetings conducive to good order and morality.' This is truly strong language, for one, who confesses he has seen but 'little' of these meetings. And to what will his 'little decided protest' amount, when, by his own concession, it is entered against a subject of which he knows so 'little.' But good judges, who are a league to determine this point, after long acquaintance with these meetings, have formed quite a different opinion of them. And when the regulations of these meetings are known, it will appear that their opinion is accurate. It is well known to all candid persons who attend Camp-meetings, that the best rules are adopted, and read to the assembly a number of times during the meeting. And the more effectually to secure the best possible order, a council of ministers is in session, each morning, to see if the rules may not be revised for the better, or have some useful additions made to them. Nor are rules made and read to the people *merely*; they are carried into execution by a committee appointed for that purpose, who use the most vigilant exertions to preserve order. In this respect a Camp-meeting may fitly be compared to a well regulated town or city. But as the wholesome laws and good regulations, the faithful police by day, and vigilant watchmen by night, will not secure the city from all secret wickedness, so neither may it in the case of a Camp-meeting; but this can be no solid argument for the discontinuance of the one, any more than the destruction of the other. It is possible the writer may have knowledge of wickedness practised 'under the cover of the night.' A second Andre may have been employed to spy out the liberty of our Israel; and eagerly desirous to find some occasion of scandal; the depraved heart and corrupt imagination, would easily suggest, there was evil where there was none, and augment the smallest impropriety to an unpardonable enormity. But the Camp-ground is cleared of all strangers, by special rule, at 10 o'clock, and no person is allowed a place in any tent after that hour, unless recommended by some brother. A light is kept burning during the night in every tent. What greater precaution can be taken to render every thing praise worthy and commendable both by night and day? But low minds and depraved hearts are ever ready to suspect every thing with which they come in contact, as being low and depraved as themselves. Hence, it is not strange, that some should be so lost to a sense of decency and respect for good order, as, in violation of the laws of God and man, to continue roaming a part of the night in the neighborhood of the Camp-ground, if possible, to find something to allege against Camp-meetings. Such birds of prey will find their carrion in one place or another, by night or by day.

"But we fear," says the writer, "that these meetings produce few of the peaceable fruits of righteousness." Whatever may be their effect, in regard to those who continue impenitent, and come with a view of opposing God and his proffered mercies; we can fearlessly and cheerfully declare, that in the humble, penitent, believing soul, they have instrumentally produced love, joy, peace, long-suffering, meekness, temperance; against which there is no law." Yes; the drunkard has been induced to part with his intoxicating cup and brutal passions, and going home sober from these meetings, has continued so. The profligate has become devout; and remained in the habit of

daily communion with God. The backslider has been reclaimed, and ever after, to his dying day, honored the cause of Jesus; and the panting believer has been filled with "all the fulness of God." These are a "few of the peaceable fruits of righteousness" produced at Camp-meetings. The fact is, generally speaking, there is not that degree of profanity and wickedness manifested by the wicked on the encampment, which they practise when they are absent from it;—for the place is so awful and holy, that but few are so hardened in licentiousness, as not to be awed by the word and presence of Jehovah.

At length the writer strikes out a course, in which he supposes the Methodists may do more good, than to continue their Camp-meetings. But would it not be best for the writer to furnish himself with a more extensive acquaintance with the whole economy of the Methodists, before he attempts to give them lessons on their duty? Who are the best judges of duty, those who for years have marked the order of God, and are able to ascertain by what means most good has been done, or those who take no interest in it; nay, would confine God to their own narrow views and operations? Have we not every reason to believe, that Camp-meetings, properly conducted, would become one of the most powerful means of saving souls, among all denominations, if ministers, deacons, and influential men in society, would wipe off those prejudices from the minds of their children, domestics and friends, which they have incalculably made upon them, and inspire them with a veneration for God's worship in any form and place? If they were taught by their ministers and parents, that universal space is God's temple, they would acquire the habit of behaving as decorously in the grove as in the temple.

To conclude, while the Editor of the Courier hopes it will never again be his lot to lament the "injurious tendencies of field-meetings;" we, with more sanguine expectation anticipate the day, when we shall enumerate thousands born of the Spirit at Camp-meetings.

B. F. L.

A Camp meeting was held on Bedford Circuit, Virginia Conference, commencing the 30th of August, and ending the 3d of September. Thirty-one regular tents were pitched on the ground, which accommodated about 1000 souls; and about 1000 more visited the encampment, to hear the word of life. The meeting was opened by a sermon from that venerable servant of the Lord, the Rev. Stith Mead—in which (the day following being the 30th anniversary of his spiritual birth) he took a review of all the way in which the Lord had led him, and mentioned with gratitude his providential dealings towards him. It was a scene well calculated to affect the heart of the beholders, to see this veteran soldier of the cross, standing as it were on the verge of eternity, recommending the religion of Jesus, with all the earnestness of a father, and exclaiming in the language of his text, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The meeting was attended by five travelling and seven local preachers, who delivered their discourses in the power and demonstration of the spirit; and Jehovah, who is everlasting strength, manifested his power in the conviction and conversion of souls, in arousing the slumbering sinner to a sense of his guilt and danger, and in encouraging the believer to "press towards the mark of the prize of his high calling."

FATHERLESS AND WIDOWS' SOCIETY.

The ninth anniversary of this Society was held at Park Street Meeting House, on Sabbath evening, the 16th inst. The audience consisted of about 3000 persons. The exercises were conducted by the Rev. Mr. Green, of the Union Church, in a very interesting and acceptable manner. The collection taken up at the close of the discourse amounted to \$256.32, and three gold rings.

The Fatherless and Widows' Society embraces about 500 members, whose annual subscriptions are various, from 25 cents to \$5 each. Its total receipts during the year preceding its anniversary meeting, amounted to \$513.91. Of this sum, \$308.87 have been expended by the Trustees, at various times, in relieving the wants of more than one hundred widows, with their children—most of them in very destitute and distressing circumstances. In all these cases, a knowledge of their condition has been acquired by means of personal visitation on the part of the Trustees.

"I called," says one of the Trustees in her Report, "one cold winter's morning, on an aged widow, whose subsistence had chiefly been on the charities of individuals and the small sums bestowed by this Society, being unable to do any thing for her own support. On asking her what she most needed, she replied, 'A little wood if you please—as we are burning our last stick, and we have no means of obtaining more.' After telling her I would procure her some, she observed to me, 'I have been weeping at the prospect of their destitute situation.' 'Did I not tell you, my Heavenly Father would provide some way to relieve our wants? He never has left me to suffer for the necessities of life, and I believe he never will.' But, said I, what will you do for food? as my means will only allow me to furnish you a little fuel. 'God Almighty,' said she, 'who put it into your heart to visit me in this time of necessity, will send some friend to supply my other wants.' She left her wishing many blessings on the Society.

Another widow who had three small children to support, and by hard labor had much impaired her health, called on a Trustee to receive her monthly allowance from the Society. On being told the funds were nearly exhausted and she could receive but a smallittance, she said, 'I will be contented with what I can get; it will be a great relief to me, as to-morrow is the Sabbath, and I have not a piece of bread, nor a morsel of any thing to give my children to eat. What little I have earned, I was obliged to pay away for rent.' She took, said the Trustee, what few necessities I had to bestow, and said, 'Now I shall return with a light heart.' Thus, as in many cases, "was the widow's heart made to sing for joy."

Grand Canal Celebration.—The Grand Canal, which connects the waters of the great western lakes with the Hudson, is at length completed. The first boat from Lake Erie is to leave Buffalo at 10 o'clock this day, and arrive at Albany on the 2d of November. On the departure of the boat from Buffalo, a grand salute of artillery will be commenced, and continued by large cannon planted for the purpose, from Lake Erie to Long Island Sound. Orders have been issued to the New York State Artillery, by the Major General, directing the several companies to assemble at the usual places of parade this day, at 12 o'clock, to fire a National Salute in honor of the great work which will be this day consummated.

DEDICATION.

The Wesleyan Chapel erected in Rochester, N. H. will be dedicated to the worship of Almighty God the first Wednesday in Nov. next.

REVIVALS.

The Rev. Parmelo Chamberlin, in a letter to the editor, dated the 8th instant, observes, "A pleasing revival is progressing in Dalton, Berkshire county, Mass. Last Sabbath evening, sixteen, we trust, were delivered from the slavery of sin. Many of these were the companions of my childhood. O my soul, magnify the Lord for his mercy."

The New Hampshire Repository says, "In the northern parts of Vermont—in several counties of New York and in many districts farther South, the Lord is working by his mighty power. Nor are we wholly destitute of such blessings in New Hampshire. In several Methodist societies, particularly, we trust the Lord is pouring out his Spirit. Let not our churches be weary in well doing, for in due season we shall 'reap if we faint not.'"

The Baptist Herald states that a powerful work of grace has lately commenced in the town of Minot, Maine. "From 40 to 50 persons are apparently wrought upon by the Spirit of God; and from 15 to 20 have found peace in believing in Jesus."

Ferrisburgh, Vt.—We are informed that in Ferrisburgh, the revival that commenced under Mr. Baldwin's preaching, still continues. It has been very powerful. Some interesting circumstances were connected with the conviction and subsequent conversion of two young ladies belonging to the Quaker persuasion. The work has had apparently a permanent effect on those who have espoused the Saviour's cause.

Somersville, N. J.—In the revival, at this place, the benefits resulting from Sabbath schools is very manifest. One hundred young persons, all of whom have been connected with these schools, have made a public profession of religion. Of the Sabbath school scholars, 30 persons of color have united with the church.

RELIGIOUS SUMMARY.

African Churches.—Two Ecclesiastical Societies of colored people are about to be formed in the town of New Haven, Conn. One is to be a Protestant Episcopal Society, and the other under the name of the Union Society, is to embrace the Congregationalists, and a few other sects not Episcopal. The old Methodist house of worship is to be occupied by the latter, and for the former a place yet remains to be provided.

A Georgia paper mentions that a Presbyterian Camp-meeting will be held at the Indian Springs, commencing on the 27th instant.

Five ministers banished.—The persecutions which have been excited of late in the Canton of Vaud, Switzerland, are doubtless well known to most of our readers. There are now five exiled ministers from this Canton, viz. the two Oliviers, Juvet, Chavannes, and Charles Bochat. They were banished for no other reason, than because they believed and taught evangelical sentiments and correct views of religion. Two or three months ago they were all in Paris, with their wives and children. Some overtures were making in England, to have them established as ministers in the islands of Guernsey and Jersey; where the people, on account of their proximity to France, very generally understand the French language, which is of course the language of the exiled clergymen.—Recorder and Telegraph.

Protestants in France.—A strong disposition exists in France to separate from the Catholic Church, and to adopt Protestantism, on account of the interference of the priests in all affairs, public and private. A rich merchant of Lyons lately abjured the Catholic faith, and published his reasons therefor. These being reprinted in a Paris Journal, it was immediately seized by the government, on pretence of its being the effect of party spirit. The Catholic clergy are much alarmed and vexed at the course taken by several fathers of families, who, though Catholics born, choose to educate their children as Protestants.—London paper.

Island Bible Society.—In Corfu, one of the seven islands constituting the Ionian republic, is a flourishing Bible Society under the above title, having Auxiliaries in each of the other six, viz. Cephalonia, Zante, Santa Maura, Cergio, Ithaca and Paxos. Many sufferers by the Grecian war, who have sought an asylum in these islands, (which are under the patronage of England,) have been supplied with copies of the Holy Scriptures.

Sabbatarians.—A new sect are said to have lately sprung up in Lancashire, England, and made many converts. But as the only peculiarity mentioned respecting their belief, is that of maintaining the 7th instead of the 1st day of the week as holy time, we think it very possible that they do not differ from the Sabbatarians of our own country.

TO THE EDITOR OF ZION'S HERALD.

DEAR BROTHER,

Accounts of revivals of the work of God, are always interesting to the friends of Zion; and thinking that you and your readers would be gratified to hear of the advancement of the Redeemer's kingdom, I take pleasure in communicating an account of a Camp-meeting, held within a mile or two of this place. The meeting commenced on Friday evening, the 26th ult., under somewhat discouraging circumstances. The preaching was excellent, but there seemed to be an indifference among the audience, as to the great subject of religion. Sunday night, mourners were invited to come forward, and receive the prayers of their Christian friends; but few seemed disposed to "flee the wrath to come." On Monday, the sacrament was administered to a large number of communicants; who were generally refreshed while commemorating the death and sufferings of their once crucified, but now risen and exalted Saviour. On Monday night mourners were again requested to come into the altar, and bow down, and wrestle with the Lord for forgiveness of sin. About seventy came forward, a number of whom were converted, and the work progressed until the meeting closed, which was on Wednesday the 31st ult. Forty-seven members were added to the church; and it is estimated that sixty persons obtained redemption in the blood of Christ, some of whom left the ground before they had an opportunity of joining the society. Great hopes are entertained that a general revival will take place in the circuit, as many have returned home with a full determination never to rest until they are able to praise their Maker as a sin-pardoned God. May the Lord continue to carry on his work till all the ends of the earth shall have seen his salvation.

E. W. R.

FOR ZION'S HERALD.

MR. EDITOR,

The following communication, I apprehend, will be highly gratifying to the friends of Zion, and it is hoped, will inspire a spirit of gratitude in each believer's heart. Some five or six years ago, while brother John Adams was stationed at Salisbury, Mass. the Lord blessed him as an instrument in the awakening and conversion of more than twenty souls in Newbury, who were formed into a class, and were annexed to the church at Salisbury. But as the Merrimack river rolled between them they were destitute of stated preaching. This little band lived in the hope that a kind providence would open a door for the erection of a house for the worship of God, and favor them with the administration of his holy word. I found this little class, in August, 1824, attending regularly to the duties of a Christian life, and wrestling fervently with God in prayer, for the outpouring of his Holy Spirit.

The Lord hearkened and heard, and graciously answered their request, so that a church is now formed, consisting of about one hundred members. A very convenient chapel is erected, 60 feet in length, and 40 in width, which is finished, and was dedicated to the worship of Almighty God, on Thursday, October 6, 1825. A very interesting, spiritual, and argumentative discourse, was delivered on the occasion, by the Rev. Isaac Bonney. A large and respectable congregation attended. The exercises of the day were conducted with a spirit becoming the occasion.—"Bless the Lord O my soul, and forget not all his benefits."

AMASA BUCK.

Salisbury, Mass.

LITERARY AND SCIENTIFIC.

PREMIUM OFFERED FOR A TRACT.

The committee of the American Tract Society, instituted at New York, have received a donation of fifty dollars, to constitute a premium to be awarded to the writer of the best Tract, in the opinion of the Publishing Committee, which shall be presented previous to the first day of January next, On the duty of professors of religion, especially those who have wealth, to consecrate their property to the spread of the Gospel. "The thought," says a communications from the donor, "rests with weight upon my mind, that in making a profession of religion, we consecrate our property, as well as ourselves, to the service of God. Let me not many guilty of the sin which was visited with such signal retribution upon Ananias and Sapphira, of keeping back a part of what they have devoted to the Lord? I tremble especially for the wealthy professor, lest to very many such the saying of our Lord shall be verified, that 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' Cannot something be published in the inviting form of a Tract, that shall bring home to the consciences of professors of religion these solemn truths?"

The communications should be addressed to Mr. William A. Hallack, Corresponding Secretary of the American Tract Society, No. 3, Cedar street, New York, and the wishes of the donors, as to the mention of their names, and disposal of their manuscripts after they have been read by the Committee, will be in all respects strictly complied with.

A good thing handsomely done.—The following letter without signature or date, was recently transmitted through the post office under cover to Messrs. Collins and Hannay, booksellers of this city, with a request to forward it to the unknown author of the work alluded to. The letter enclosed a \$50 bill of the United States Bank at Philadelphia; and is one of the most delicate and interesting compliments to literary talent which our country has afforded. We are informed that it is the intention of the author to bestow the amount on the most deserving of the pupils in any of the orphan asylums, in such manner as may best encourage moral and literary merit in their schools.

"I have read and re-perused the small volume addressed the title of 'The Orphan, an American Tale, addressed chiefly to the young.' The whole train of principles and feelings inspired by that book have interested me to an uncommon degree; and being in a situation to spare the trifle enclosed, I know not how to dispose of it in a more agreeable way than to place it in the hands of a writer whose sentiments, talents, and style, are so eminently fitted to advance the orphan's cause. The humble offering will not be less acceptable, because that by coming in this manner from one personally unknown and unknown, it must be considered an impartial tribute to the merit of the work. To the author of 'The Orphan, an American Tale,'—Nash's Advocate.

Prize Essay.—The Committee of Publication of the American Sunday School Union, offer a premium of \$15 to the person who shall write the best Essay, or series of essays, "On the Nature and Design of Sabbath Schools, the Persons who ought to attend as Pupils, and those who ought to attend as Teachers;" also a premium of \$15, to the person who shall write the best essay or series of essays, "On the qualifications and duties of Superintendents and Teachers; and the best means of securing activity and perseverance in the discharge of those duties." Particular regard, in deciding on the merits of the essays, is to be paid, not only to the ability with which the subjects are discussed, but to the adaptedness of the suggestions to the existing state of Sabbath School instruction in the different parts of this country. The communications, post paid, must be sent to the editor of the American Sunday School Magazine in Philadelphia, on or before the first day of January next.

GENERAL INTELLIGENCE.

FOREIGN.

Latest from Greece.—There have been two arrivals from Liverpool during the past week, and the accounts received by them place the affairs of the Greeks in a more favorable light than those given in our last Letters from Corfu, under date of August 10th and 13th, state that the Turkish army before Missolonghi had made another attack on that place, but were repulsed with the loss of 3000 men, and the whole army were dispersed, leaving behind them a large quantity of ammunition and baggage. During the attack, a division of the Greek fleet, under Miaulis, appeared off the harbor, and after destroying one brig and a schooner, succeeded in dispersing the Turkish fleet. The Captain Pacha retreated to Patras, and afterward left the coasts of western Greece. These accounts are confirmed from so many sources, as to render it certain that the siege of Missolonghi, both by land and water, has been raised. The Greek Admiral Sachris, with 20 ships and 10 fire ships, is said to have sailed for Alexandria for the purpose of attacking the Egyptian fleet, which is there preparing for another expedition.

Ibrahim Pacha is again affirmed to be in a very precarious situation. His march to Napoli di Romania was to have been seconded by treason within the town, but his plans were discovered and frustrated. As soon as he saw his plans disappointed he retreated back upon Tripolizza. It is said, that he has already been attacked there more than once, with success, by Demetrius Ypsilanti, and that in addition to this the plague is raging among his troops.—Observer.

Corfu, August 14.—No doubt now remains of the entire defeat of the besiegers of Missolonghi. Redschid Pacha, having attempted three different times between the 13th and 16th of July to take that place by assault, and having been driven back each time with considerable loss, assembled fresh troops in order to try the success of a fourth attempt. He, however, remained irresolute till the arrival of the Turkish fleet under the Captain Pacha, which also blocked up the town closely by sea. The Captain Pacha having landed a quantity of artillery and several European troops, sent to the commanders of the European vessels on that station, to request of them to persuade the inhabitants of Missolonghi to capitulate, on being permitted to retire with their arms and their possessions. These good mediators, from pure philanthropy, endeavored to induce the inhabitants and chiefs to accept the generous proposition of the Pacha, by representing to them the danger they would be exposed to if they did not, and telling them that Ibrahim Pacha was in the heart of the Morea, that our mariners despatched to the Spezzia were transporting their families to America, and that the Hydriotes were preparing to do the same; and they said many other things suggested them, by their desire to save so many persons from the unparalyzing anger of the great Aga; but all their efforts had no effect on Bozzaris. Many seemed inclined to surrender, might confide in what was told them, but Bozzaris told them, that he and his men were determined to become victims of their devotion. He, therefore, sent away the mediators, and dictated to the Pacha with the bitterness of his soul, an answer to his answer, begging no attention to the words of men driven to treat them with his accustomed phrase, becoming master of the place. In consequence of which Pacha began then to prepare a siege which took place early in the morning. The Captain Pacha sent 1000 men, with 5000 men, who began the siege, whilst Redschid Pacha, with 30,000 men, landed, seconded him by land. The obstinate; the sky was hidden by the smoke of the battle lasted six hours, during which the commanders could see nothing of the smoke. At last the cannonading ceased, and the fortress of Missolonghi. Then the Greeks approached in their boats, and saw the defeat of the barbarians in the port. They were fired, and the sea covered with the wounded. In the mean time arrived the Captain Pacha was obliged to flee to the schooner, and took all of the 1000 men who had been engaged in this affair. The most expedition against Missolonghi forces fled, pursued by our troops. August, the Captain Pacha appeared on Zante, and Miaulis was in the chase. News was brought up by eye witnesses among whom were the Austrian Consul, the Captain of an English ship, and the Captain of an English ship, to the evening. The people seized the boats, who were known to be in the Captain Pacha and Ibrahim Pacha, and then to death, had not the local governor of the Austrian vessels in the port. To retire, lest the enraged multitude should injure them. Thus have all the hopes of those Europeans who aided the

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Gale at Liverpool.—A severe gale experienced at Liverpool on Saturday, was felt by the vessels in the Channel, and caused several melancholy disasters. The American Ship Superior, which had day previous for New York, was driven to the coast of Ireland, and she will, it is feared, be wrecked. The American brig Evelyn also wrecked for New York, had both her masts away. One of the crew being thrown into the sea by its breaking off in the boat to endeavor to rescue the vessel, succeeded in getting it, but a heavy sea swamped it, and it was lost.

Condition of Spain.—Late accounts indicate that a state of unusual disorder exists in that country, and that things seem to be in a state of some impending will take place. The banditti, or rather political forces, overrun most of the provinces into their fastnesses on the approach of subjugation, and levying contributions, when their enemies retire. Agrarian almost entirely abandoned on heavy taxes imposed on the cultivators. Several conspiracies have been lately discovered, among others, a very extensive one in the province of Valencia, in consequence of which numerous arrests have taken place. The attempt to assassinate the King, has been lately made by a party to procure the restoration of the monarchy in order to obtain the immense estates possessed; but all their manoeuvres the King refusing to accede to their wishes, seems that the King himself wishes to see the sale of these estates, and to see the messenger to the Pope to obtain permission. The clergy seeing that their present estates are very precarious, have formed the project of elevating the King to the throne, and the abdication of the King freely spoken of from many quarters. The Courier, of August 30th, says, "The King has discovered some extensive and in the southern provinces of the Peninsula is allowed to transpire by which with certainty what are its objects. Spain has no government, we had a king.—N. York Observer.

A late London paper contains the of a human body recently discovered in a state of preservation, copied from the Exeter Gazette. A most extraordinary instance of discovery of a few days since, in repairs in St. Martin's church, in repairing a lead coffin, wherein were deposited the remains of the Rev. Mr. Heron, the body was found as perfect as if it had been buried in the tomb, the flesh yielding and recovering its smoothness when moved. A napkin wrapped round it, and shroud covering the corpse, were preserved as if they had just come from the tomb.

A grand Musical Festival was to take place, in England, on the 13th of September gave detailed accounts of the same

Evergreen, Booth Bay ; sloops Reaper, B

THE HERALD'S HARP.



FOR ZION'S HERALD.

A SHOWER.

I've seen the earth with gloom o'erspread,
When clouds were gathering round;
But soon the vapors cease to blend,
And glistening drops of rain descend.

Soon the bright sun delights our eyes,
The glorious rainbow decks the skies;
The trees, and all things, smile around,
And little birds their praise resound.

So, when God's people raise their prayers—
Minds in the dark, eyes fill'd with tears,
The Spirit hovers o'er the place,
And drops the blessings of his grace.

God's Spirit bids the darkness flee,
Then Jesus' smiling face they see,
The Sun of righteousness shines bright,
Although not seen by mortal sight.

Now shouts their heart and voice employ,
In shouting songs of holy joy;
And sinners, glad to hear the word,
Flock to the altar of the Lord.

Hark! soon is heard the newborn child,
Lisping, in accents sweet and mild,
The joys which in their bosoms glow—
Joys which from Jesus only flow.

Father! here may thy children's cries
Pierce the bright portals of the skies;
And wilt thou hear and answer prayer—
In these rich blessings let us share.

W. S. A. F.

MY FATHER IS AT THE HELM.

Behold you ship by storms and tempests driven,
Rocking and reeling o'er the vast profound,
While angry ocean's surges dash towards heaven,
And horror and dread run around.

The heart-sunk mariners, appall'd, agast;
Now here, now there in wild confusion flee,
Despairing to survive the furious blast,
Their graves expect to be the billowy sea.

Gone's the hope of hope—one of the crew,
His eye-balls glaring with distraction wild,
Flies to the cabin: instant met he cries,
Playing, and perfectly compos'd, a child!

"We're lost! all lost!—art not afraid?" he cries,
"E'en now the swelling seas the ship o'erwhelm!"
With sweet composure, "No," the child replies,
"I'm not afraid—my Father's at the helm."

So on the ocean of this mortal life,
Where fiercest storms of sin and passion rage;
Where reason, truth and error are at strife,
And powers of darkness the dread contest wage;

Where tempests of affliction ever rise,
And clouds of gloomy sadness ever roll;
Where suff'ring virtue in prostration lies,
And floods of sorrow seem to sink the soul:

The real Christian can the scene survey,
Though pending ruin threaten to o'erwhelm.
And in his God confiding, calmly say,
"Why should I fear?—my Father's at the helm."

OBITUARY.

FOR ZION'S HERALD.

MEMOIR OF MISS ELIZA GRANT.

"Some angel guide my pencil, while I draw
What nothing less than angel can exceed—
A youth on earth devoted to the skies."

It happens, unfortunately, that biographical sketches at present are less read than formerly. Many literary writers have taken it upon themselves to eulogize the dead, more for the purpose of displaying their own talents than for any thing else; and have lavished their fulsome panegyrics upon those, whose lives the public well knew were by no means worthy of them. In the following notice, the writer does not expect to shine as an author; and for the truth of his statements he is willing to appeal to the acquaintance of the subject of this memoir.

Miss ELIZA GRANT, was the daughter of Mr. Eliphaz and Mrs. Mary Grant, born September 25, 1807. When very young she was discovered to possess an amiable disposition, and was very much given to study. This, in connection with her powerful genius, soon stored her mind with useful information, much above mediocrity for one of her age. Nor was she envied by any of her school mates, which is often the case in schools. Her winning deportment had secured the respect and attention, not only of her master, but of the neighbors, as far as her acquaintance extended. Her steady and womanlike conduct, even in her juvenile years, was a common subject of remark. Nor, as is too often the case, did the glitter of worldly pleasures and amusements captivate her mind, as she approached adult age. The germs of her virtue, which appeared early in life, seemed to take deeper root.—"They grew with her growth, and strengthened with her strength."

To one who resists his faith upon works of the law it perhaps would appear, that, for a person whose moral rectitude would bear the above description, no further religion would be necessary. But this was not the case with Eliza. Although she had tried to get to heaven by a realizing sense of her situation. It was then that the moral principles on which her superstructure rested, vanished like the baseless fabric of a vision; it was then that she accounted her own righteousness as filthy rags, and fled for refuge to a Saviour. Her prayers were heard: conversion succeeded conviction; and she was made happy in God, and joined the Methodist connexion. This happened in the 14th year of her age.

If her former life was remarkable for moral excellence, so her new life was noticable for religious faithfulness. To descend to particulars would perhaps be improper: I shall therefore notice a very few of the leading traits of her religious character. It is often said by the irreligious, that professors (some of them) are too cool and unsocial with the world; while others indulge themselves in levity. But it was her good fortune to escape both of these charges. She was free time and again with her young friends; and at the same time grave and sincere with Christians; without rudeness in the former circle, or affectation in the latter. But I must be brief. I have been personally acquainted with Eliza for several years; and a considerable part of the time, have lived under the same roof. I can truly say, that I never saw her face disfigured with anger, nor ever heard a word from her lips calculated to excite anger or displeasure in others. I never knew an unpleasant word to pass between her and her parents, her brothers or sisters. I never saw her appear vexed or irritated at any occurrence, however sudden or unexpected. I never heard her speak

evil of any one, nor ever heard an evil word spoken of her.

This short account of her virtues must suffice, although a volume might be written in her praise. But with all her moral and Christian worthiness, she was obliged to pay the great debt to nature.

On the 24th day of August, while keeping school, she was attacked with a fever of the typhus kind, which terminated her existence. She was not considered dangerous until the day before she died, when she discovered that all hopes of life were vain. But how shall I describe the parting scene—language is deficient. Here was to be seen, in the most glowing colors, the faith of a true Christian. She seemed to possess the tongue of an angel. To her, death was not dreadful. She hailed the king of terrors as the prince of peace. Her only concern was for those around her, of whom she severally took a most affectionate leave, exhorting them to seek the pearl of great price; and here was a very favorable opportunity to appreciate the value of that pearl to which she alluded. The scene was, to the Christian, alternately solemn and delightful—to the unconverted, it was evidently very affecting. Tears flowed spontaneously from every eye. But the most affecting part was the exhortation to her oldest brother. "Remember," said she, calling him by name, "that your sister with her last breath, warned you to repent and seek religion. You see, dear brother, your sister in the arms of death. She feels a calm resignation to her fate. But do let her have the assurance that you will profit by this bereavement. A few more moments, and this feeble voice which addresses you will be still; these eyes which behold you, will be closed—for ever closed." This short interview closes our earthly intercourse. Farewell! may heaven hear my prayers, that we may all meet in that endless day, which seems to be just dawning upon my soul!

This died this amiable female, exhibiting to the world, as well by her life as by her death, an instance of sterling piety, seldom equaled, and never excelled in the history of man.

"Early, bright, transient, chaste as morning dew,
She sparkled, was exhaled, and went to heaven."

Her funeral was solemnized on the 3d inst. when a pertinent and well adapted discourse was delivered by Rev. Ray Potter, from 2 Cor. v. 2. An unusual number of persons attended, among whom were her school-mates, who walked in procession to the place of interment.

Farewell, bright soul, a short farewell,
Till we shall meet again above,
In the sweet grove where pleasures dwell,
And trees of life bear fruits of love.

Cumberland, R. I. Sept. 4, 1825.

[COMMUNICATED.]

Died, in Duxbury, Mass. on the 1st inst. Mr. ASA CHANDLER, in the 84th year of his age, leaving a companion about the same age, with whom he lived 65 years, and by whom he had been blessed with 9 children, 70 grand children, and 59 great grand children, most of whom are now living, and reside within five miles of his house. All of them that are settled in life are comfortably situated, there being not one among them of a dissipated character.

The deceased professed religion a number of years since, and has appeared to exemplify the Christian character, by a corresponding life and conversation. When the long deferred period of his human existence arrived, his mind possessed a heavenly tranquillity, with a faith firm and unshaken in the truths and promises of God's word, and of his personal interest in them. Frequently would he express a longing desire to meet his God; and till the last, his delight was in the voice of prayer.

And I may close by adding, that in the various relations of life which our venerable departed friend sustained, he was constant, faithful, affectionate, and respected; and though dead, he lives in the memories and hearts of all acquainted with him. As he possessed an abundance of this world's goods, so he has made many "friends of the mammon of unrighteousness," never turning the needy away empty. Failings he had, but through his trust in a Saviour's merits, and by his being his aim and practice to love and serve his God, we have reason to believe, he is permitted to join the blood washed throng on high, where may his numerous descendants meet him.

B. O.

Duxbury, Oct. 9, 1825.

MINISTERS' DEPARTMENT.

FOR ZION'S HERALD.

Extract of a letter from Mrs. C. M. Thayer, to her nephew, now a member of the New England Conference.

"Nothing is more painful to me than these egotistical details of my own affairs, and I turn with delight to subjects more interesting to us both. My dear J—, I bless God, that I was led to embrace the doctrines of the gospel as taught by the Methodist Episcopal Church; and I am fully persuaded that I should have gone to everlasting perdition, if God had not directed me in his providence to an acquaintance with these doctrines. They form the only rational and consistent system of religion, and after an experience of many years, I am now more than ever convinced of their divine origin.

"I bless God that you have chosen to be a follower of Jesus, and that he has chosen you to be a messenger of grace to a fallen world. I could not have rejoiced over you with the sincerity of heart I now feel, if you had been called to the first office in the gift of the nation.

"How do all the insignificant distinctions and titles of this vain world divide into utter nothingness, when compared to the dignity of a minister of Jesus. The Lord make you a workman who needeth not to be ashamed," and crown you with abundant success.

"I trust you have seriously considered the magnitude of the work that is before you, and devoutly given yourself up to be led by the word and providence of God. Permit your affectionate aunt to advise you, while you depend wholly on the assisting grace of the Holy Spirit for success in your ministry, to apply yourself to the improvement of your mind, by such studies as your elder brethren may direct.

"Learning and science, though they are bad substitutes for evangelical piety, are useful helps to a Christian minister, and as such, merit your careful attention. But it is in the strength of Jehovah only, that you can wield the sword of the spirit with the assurance of victory."

FROM THE CHRISTIAN PRACTICER.

The Influence of the private Devotions of Ministers on their Preaching.

(CONTINUED.)

2. We perceive the influence here spoken of, in its securing to a preacher the *needed intellectual aids and spiritual preparation* of his work. His sincere applications to a throne of grace, can consist only with a proper attention, according to his opportunities, to whatever may fit him to declare the truth with effect. If a frequenting of the closet were designed as a substitute for study, or any other duty, it could be only pernicious. But a praying minister has no such design. Prayer contemplates no disjunction of the means from the end. It invariably seeks to make the end sure, by employing faithfully the means. He who sincerely implores the divine presence on his public ministrations, will as sincerely use those aids and put forth those efforts which are essential to the best performance of his duty. Indeed, his prayers relate in part to this very object. The arduousness and responsibility of this work induce him, "without ceasing," to implore God that he may be more and more qualified for its performance. A sense of weakness and insufficiency im-

pels him to this course, and thus he would fain hope to receive continual additions to his gifts and graces. This is the spring of his *studiousness*. It affects his pursuit of knowledge in no small degree. In frequenting his study, in disciplining his mind, in cultivating his taste, in amassing information, in giving "attendance to reading," especially to reading his Bible, and in the conscientious improvement of his time for these high purposes, we perceive the effect of much "prayer and supplication in the spirit." To this source we may trace a true minister's *contemplative habits*. He who prays that he may be furnished with a ready talent to *communicate*, will submit to the labor of thinking, to patient investigation, on occasion demands, or ability permits; to a careful revolving of subjects in his mind, with a view to the edification of his people. He will naturally *love* to meditate on the glorious truths, promises, and institutions of religion; and to weigh and compare together the various parts of the system, that he may more fully comprehend it. Prayer itself suggests the most serious and edifying topics of contemplation. Here also is the secret of his *activity*; for this he connects with study and meditation, so far as they do not interfere with one another. Who can more willingly submit to the irksomeness and drudgery of certain parts of the pulpit preparation, than they who have sought patience and derived an imperious sense of duty, from converse with God? Who can go forth to the laboriousness and self-denial of this high calling with greater courage and cheerfulness, than they whose spirits have been refreshed by a heavenly communion, and whose faith has laid hold on the strength of Jehovah? Who are better prepared, with untiring effort, to contend against the prejudices and sins of mankind, than they who in prayer daily mourn over their own, and have sought and obtained forgiveness and grace through the blood of the Lamb?

TO BE CONTINUED.

YOUTH'S DEPARTMENT.

FOR ZION'S HERALD.

THE BOY AND HIS BIBLE.

A TRUE NARRATIVE—WRITTEN BY REV. J. KENNADAY.

Charles, the youthful subject of the following narrative, was the elder son of Mr. and Mrs. N.Y., who came in early life from Ireland to New York, to escape the troubles which afflicted their unhappy country. Being strenuously attached to the principles of the church of Rome, they adopted every exertion to induce their children early to incline to its doctrines, and to discard every other. As early as the fourth year of his age, Charles was led, on every Sabbath, by his father, to the Church. He was entered a scholar at the Catholic Seminary, and instructed in the Catechism, &c. Every morning and evening he bowed his knee in prayer, though he had little knowledge of the end to which such means might lead. Strangers, as his parents were, to the hallowed enjoyment of vital piety, neither their conversation nor their tempers were calculated to inspire the minds of their children with the fear of their Creator. To read the word of life was a duty so utterly neglected, that even a Bible was not procured for the family.

Where the gloom of fallen nature's night is not penetrated by the light of God's holy word, nothing but the energies of the Holy Spirit can reprove and make manifest the "unfruitful works of darkness." Though destitute of all knowledge of the Bible, Charles was regarded by that eye, which, seeing, pities and re-creates; so that he was convinced at the early age of six, that all happiness depended upon the favor of God. He often wished that his parents would instruct him in the knowledge of God; that by loving and serving Him, he might enter into heaven. On a particular occasion, while his parents were absent from home, and his three sisters and an only brother, with some of the neighboring children, were engaged in juvenile pleasures, his mind was so greatly impressed with the thoughts of death and futurity, that he was led to retire from his young friends into a private room, where he could indulge in tearful reflection. In this room there was a little hobby-horse, upon which he was accustomed to ride. With an anxious heart he kneeled down at its side, and stretched his little hands over the saddle, and in the fervency of his desire to dedicate himself to his Heavenly Father, he closed his eyes and breathed the trembling prayer.

"With pitying eyes the Prince of grace
Beheld his helpless grief;
He saw, and (O amazing love!)
He ran to his relief!"

Such was the nature of Charles' experience on that happy occasion, that his subsequent deportment astonished all who beheld him. Obedient to his parents—affectionate to his brother and sisters, and yielding and respectful to strangers, he received the esteem of all, while it was their delight to converse with him. But this state of happiness was only of short duration. Not having the word of God as a "lamp unto his feet, and a light unto his path," his conscience was too soon sullied through ignorance and ill example. Though he avoided associating with children whose example he presumed hurtful, yet his parents employed many means to drive from his mind that seriousness which they erroneously supposed injurious to his constitution. Charles' affection to his parents rendered him susceptible of being overcome by their exertions to infuse into his mind, the love of pleasure more than the love of God. Prayer was soon abandoned, many things were indulged, which destroyed his peace of mind, and it was not long before his good impressions were so completely effaced, that he possessed no feelings but the frequent and pungent accusations of a wounded conscience.

On one of these occasions, when his soul felt the deepest compunction, he walked out towards the close of a pleasant summer's day, and in his reflections contrasted his present with his former situation. "O," he sighed, "that I were as happy as heretofore, when I could smile the smiles of Heaven. But I have wandered from peace! O, could I pray—could I pray!" At this moment, scarcely sensible of what he was doing, he stooped to pick up a piece of paper which the wind blew to his feet. It was the fragment of a testament leaf, containing the first part of the 15th chapter of St. Luke. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. And he spake this parable unto them saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." He read to the end of the 7th verse, which greatly affected him. So applicable was this parable to his situation, that it was soon imprinted on his memory, and led him to trust in the Shepherd Divine, though he had no knowledge of its connexion with the scriptures.

Shortly after this happy occurrence, he was sent by his parents on an errand to the house of a Methodist family. The nature of his errand was such as required a written answer, which the lady of the house found it difficult to form, owing to the extreme ill humor of a little boy, whose petulance Charles observed, made him resist every effort used by his mother to pacify him. "Come, my little friend," said Charles, taking him by the hand, "listen to something I have to tell you, while your mother writes the note for me." Struck with the pleasing address of his youthful instructor, the little boy immediately seated himself to listen to Charles, who addressed him thus: "There was a kind and tender shepherd, who had within his fold a hundred sheep, whose comfort was his contin-

ual care; but one of them, in an unhappy day, wandered from the fold and was lost. The shepherd sought it. The fields he crossed and the mountains he clambered, until he found it. Hungry and weary was the poor sheep indeed; but the good man put it on his shoulders and conveyed it with joy to the flock from which it had strayed. Thus, (continued Charles) my little friend, it is with us. Although we are but lambs, we already wander from our God. But how does his mercy follow us? He tells us the way we should go, how we should love him, and pray to him. The pleasure of the child at the narration of Charles, was no greater than the surprise of his mother.

"Why, child," said she, "you have good parents surely; they have taught you much about God."

"O yes," said Charles, "my parents are very good to me; and I often think how hard it would be for me were they to die. I love them dearly, but I am sorry they tell me so little about the Lord."

"But they learn you to read the bible. What you have just related you surely have read in the bible."

"I did not know it," said Charles, "I have never seen the bible. I have learned the catechism, the creed, and many prayers; but I am sure we have no bible at our house. What is the bible?"

"The bible, child, is the unerring word of God. It opens to man the way to Heaven; contains the promises of life, and the threatenings of death; describes the duty of man, and points him to the Lamb of God as his only hope of peace. Would you like to read the bible?"

"O yes, I would gladly read it. I have prayed to the Lord to teach me my duty, and to help me to do it. To serve God, I know, is the only way to be happy."

"Well, child," said she, taking a bible from a drawer, and presenting it to him, "here is a bible for you. God help you to read and understand it."

He received the bible, and the good woman's instructions, with every expression of happiness and gratitude. He commenced immediately the perusal of the blessed book of God, devoting to its search every hour that he could, without infringing too much upon those studies, which, as a diligent scholar, required his attention. Surrounded with the cares of the world, the parents of Charles devoted but little attention to their spiritual interests; but soon an event occurred which greatly marred their transient happiness. The business of his father, being of a mercantile character, assumed a very fearful aspect, in consequence of the embargo of 1807. His fears were soon followed by the greatest embarrassments, and it was not long before he was reduced from the opulence of an extensive mercantile trader, to a state of destitution of property, which was but little provision made for such as were thus unfortunate. Every vestige of property was seized to answer the demands of creditors, who in their alarm were liable to forget all clemency. The landlord, with an officer, entered their house, where Mr. — sat with his distressed family around him. Cartmen were procured and ordered to convey the articles of furniture to the auction stores at which they were to be exposed to sale. Having stripped the mansion of almost every relic, the landlord was about retiring, but stopped at the door to make the last survey. At this moment he noticed Charles' bible, and with an eager hand returned and grasped it. During the emptying of the house, Charles had anxiously watched his bible. Scarcely had the man touched it, when Charles, bathed in tears, sprang from his seat, and grasping the hand of the landlord, cried out, "My bible, O my bible! Sir! Sir! take all—take me—take me even to prison; but spare, O spare, my dear, dear bible!" Astonished at the words of Charles, the landlord paused. But a power more Divine caused his very soul to tremble. A mysterious chill darted through every avenue of life, while the emotions of pity and remorse mingled in his heart. He beheld a child most ardently attached to the blessed book, the dictates of which he had ever disregarded. "Here," said he, "my son, is your bible, take it and love it." Then hurrying to the door, he bade the cartmen return the goods to their former places. He became a peculiar friend to the family in their emergency, and through subsequent life, made the sure word of life the man of his counsel.

MISCELLANEOUS.

BAPTISM AND THE LORD'S SUPPER.

TO THE EDITOR OF ZION'S HERALD.

DEAR BROTHER,

As some professing Christians think the ordinance of the Lord's house, the sacraments of baptism and the Lord's supper, of but little or no use, and can neglect to receive them for very small pretences, and as, by many other persons they are not only neglected, but despised and ridiculed, I send you several anecdotes which have come under my own observation, which go to illustrate their necessity and utility; for I think that none of the Lord's commandments can be despised or neglected without great loss to our souls. Baptism and the Lord's supper are not to be placed among the least of his commands. They are not only to be considered as sacraments, but as means of grace. God has often blessed the souls of his saints in the use of them, and they have often been the means of the conversion of souls, which the following circumstances will abundantly show. If you think that they will do good to Zion through your increasingly useful "Herald," you are at liberty to insert them.

Yours, &c. H. BANGS.

New Haven, Conn. October 4, 1825.

Some time in October 1824, when on my way to a Quarterly Meeting, I called, by request, to see a sick woman who had been a member of our Society on trial; but, through unfaithfulness, and by moving about from place to place, she had lost her standing and her religion; yet, there was nothing immoral or evil alleged against her. I found her in a very low state of health indeed, scarcely able to raise her head or hand in the bed; and what was worse than all, was she dark and unhappy in her soul. She had no peace, no love, no well grounded hope of heaven; her desire for salvation, however, was strong and ardent. We prayed with her, but she found no comfort. She then requested me, through her mother, who was a pious woman, to administer to her the holy sacrament, for she had never been baptized. I did so—first, I baptized her with water in the name of the Holy Trinity; but she found no peace yet. I then proceeded to consecrate the bread and wine for the holy Eucharist. Several pious friends being present on the occasion, they communicated with her. But to my surprise, when I came to offer her the bread, she declined receiving it. On examining the reason, I found that there had been a difficulty between her and some other person. She thought God would never have mercy upon her, and that it would be wrong to receive the sacrament, while the difficulty remained unsettled. I asked her if she held any ill will or hardness towards any one? The answer was—No. Are you willing to forgive those who have done you wrong? Yes, oh yes, was the reply. Then, said I, God will forgive you. Look up, and trust in Jesus. But Oh! the agony her soul was in at that moment can never be described. It appeared as if the "sorrows of death" compassed her, and the pains of hell had got hold upon her. The awful distress of her mind gave strength to her poor dying body. She turned herself over in the bed without help, and wrestled with God in prayer for mercy. She even cried aloud, and refused to be comforted, until Jesus should comfort her with his love. I then offered her the bread the second time, and she again declined receiving it. Not being willing to give her up, we continued praying for some time, that God would pity and save a poor perishing sinner. At last, while one of the brethren was praying with great power and faith, she seemed to become more calm and still; and when he had finished, and I

had spoken a few words to her, I asked if she would receive the tokens of her Saviour's love. She said yes, I gave her the bread in token of his broken body. No sooner had she taken it into her lips, than she exclaimed with holy joy and triumph, "the Lord has come, the Lord has blessed me. Oh! how glad I am that I ever received this bread. Now I love God and all mankind"—with many such like expressions. I then gave her the cup, and it was a most interesting season to all present. The Saviour sealed her pardon, and washed her from her sins in his own most precious blood. She lived in the same happy frame of mind, praising God, and rejoicing in Christ Jesus, and exhorting all around her to do the same, until the next morning, when she fell asleep in Jesus, and has gone, I trust, to share those pleasures which are at God's right hand for ever more.

Another instance of special good from receiving the ordinances, I witnessed in a woman who was sick with the consumption. She had professed faith in Christ about three months; but the evidence was not so clear as she wished to have it. I was called upon to administer the ordinances to her. Accordingly, I attended in company with a Presbyterian clergyman and his wife and some others. I first baptized her with water; then broke to her and others present the sacramental bread, and when I gave her the cup she was enabled to praise God with a loud voice, and declared that she felt that the blood of Jesus cleansed her from all sin; and observed to the other clergyman afterwards, that that was the happiest day of her whole life. She lived about two weeks after this, without a cloud or a doubt, and then died in peace; and, I trust, with Jesus, where she will for ever drink the wine of glory.

The third case that I wish to mention was a man of reputable character, not a professor of religion, but highly respected among his friends and neighbors as a man of integrity and morality; perhaps rather inclined to build his hopes of heaven upon his supposed morality and negative goodness. Capt. L.—lived to have been under a degree of conviction for sin about three months before his sickness, and was usually attentive to meetings. There had been great affliction in the family the last summer. His sister, Mrs. G. died first; then his brother-in-law, Mr. G.; then his nephew, son of Mr. G. Two others of the children were attacked with the same disease, called bilious fever, but they are yet living; the next that died was his brother-in-law's mother; at length he was taken sick himself with the fever, and became greatly alarmed about the state of his soul, and began to seek its salvation in good earnest; but he had not received the ordinances; he wished to be baptized, and I was sent for to come and visit him. Without delay I hastened to the chamber of the sick man, and inquired of him why he had sent for me; he said he wished to receive Christian baptism and be admitted into the church of God. After some conversation with him concerning the state of his soul, I found he was a true penitent. I then explained to him the nature and design of the ordinance. He listened with great attention. I found he understood the nature of the baptismal covenant. I then consented to baptize him, and proceeded with the service, according to our form of discipline. His whole soul appeared to follow the impressive service, and when he came to the covenant, he chose to answer verbatim from the book; and indeed the answers, from appearance, flowed directly from his heart. I was greatly affected with the manner in which he engaged in the service; but the moment was just approaching when his soul was to be brought from darkness into light, and from the power of Satan unto God; for when I came to apply the water in the name of the holy Trinity, and pronounced the word Father, God applied the thing signified, and baptized him with the Holy Ghost; and he shouted "Glory to God!" aloud; and this he continued to do till the service was ended. He declared to me that God blessed his soul in receiving the holy ordinance. Glory be to God, my soul was happy! and all present were in tears. It was a most affecting season, as a brand thus plucked out of the fire—the prey delivered from the lion's teeth—a soul born of the water and of the spirit at the same moment. He lived about ten days, happy in his Saviour's love, and then died in the Lord, I trust, and is blessed, and will be a gem in the deck of the Redeemer for ever and ever. If there were no express command for the use of the ordinances in the Bible, as long as there is nothing against them, the blessing of God so eminently attending the administration of them should convince us of their use.

PROVIDENCE ACTS LIKE A FOOT.

This was the serious opinion of Tom Trott, a native of Dorchester, Mass. Tom was not overstocked with brains; but he had as much pride and vanity as any brainer. He had been waiting one spring for a suit of new clothes, to wear to meeting. After many disappointments, the clothes were at last made in his new dress was bright and fair, and Tom set out on his new dress for meeting, happy as a king. But unfortunately for him, he had forgotten to spunge the cloth; and his new coat was spoiled; and Tom went home in great wrath. That ever it should rain! and rain on Sunday! and rain on Tom's new clothes!!! His old grand-mother, who was a pious woman, endeavored to console him. "It is Providence, Tommy—Providence has done it; you ought not to be in a passion!" "Hah, granny?" says he, "you may talk of your Providence; but for my part, I think Providence acts like a fool." Thus it was with us all. When the streams of prosperity pour in upon us, we mistake gladness for gratitude, and are ready with our lips at least, to commend the goodness of God. But let the scene be reversed; let the reptile pests when we look for the rose; let our favorite pursuits be crossed, or our pride disappointed; and our hearts fret against the Lord. Then we begin to suspect, with Tom Trott, that Providence acts like a fool!

To remember sin, and to contemplate the horror of it, and the hell it deserves, is enough to bow our wills and break our hearts, and lay them open, that they may be fit receptacles of comfort. He were a false sinner, that durst look upon his sin full in the face. Now affliction and mourning bring us to this sight—wipe off the point of sin, strip her of her scutcheons and pendants, of her glory and beauty, and show her openly in all her deformity, not with pleasure and honor, and riches, but with the wrath of God, death, and hell, waiting upon her, that we may defy and mortify sin, and then triumph over it.

FAITH.

If I have undeniable evidence that God has revealed a thing, I have the greatest reason to believe it; let it be ever so hard to be understood. The not believing the great truths of the Gospel, cannot alter them. Infidels ridicule that which ought to make them tremble. Faith is the gift of God: it must be prayed for. What fruits have I to show? Do I live by faith? Do the promises of the Gospel affect me? Do the threatenings of the Gospel restrain me from committing what the Gospel forbids? Do I govern my affections, my actions by what I believe will please God?

Was a man, every day, to throw a purse of money, or even a single guinea, into the sea, he would be looked upon as a madman, and his friends would seek to confine him as such. But a man, who throws away that which is of more value than gold, than mines, than the whole world; even his health, his peace, his time, and his soul; such a one is admired, esteemed, and applauded by the greater part of mankind.

If those actions which are hidden from the world's eye be good, they are the finest of our lives.



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